THE Great Benefit

Of the Christian Education of

CHILDREN,

Illustrated, Proved, and Prosecuted

IN A

SERMON,

Preached at ACTON in *Cheshire May* 26. 1662. upon occasion of Founding a FREE-SCHOOL there.

By *E. B.* then Minister there.

Come children hearken unto me, I will teach you the fear of the Lord. Psal. 34. v. 2.

LONDON,
Printed by. *R. H.* for *Dorman Newman* at the Kings Arms in the *Poultrey*, next to *Grocers-Alley*.
1663.

A SERMON

Preached at Ayton in Berkshire May 16.
1680. upon occasion of Rounding a
Private Person out there.

By E. B. then Minister there.

LONDON,
Printed by R.R. for Thomas Vere at the sign of the
Bible in the Poultry, next to Cheap-side.

TO HIS

DEARLY-BELOVED

THE

INHABITANTS

Of the Parish of

ACTON

And more especially to the CONTRIBUTERS to, and OVERSEERS of the Free GRAMMAR-SCHOOL lately founded there.

The Author dedicates this poor Piece as a testimony of his dear affection to them, and his unfeigned desire of the good of them and their Posterity.

AND

That their late founded School may not only for the present, but also for future times by the Blessing of God flourish and prosper.

Impri-

Imprimatur.

M. Franck S. T. P. Reverendo in Christo Patri Domino Episcopo Lond. a Sacr. Dom.

Jan. 29. 166$\frac{3}{4}$

A SERMON

Preached at

ACTON,

Upon occasion of Erecting a Free-School there, *May* 26. 1662. being the day of the Masters Entrance.

Text Prov. 22. v. 6.

Train up a child in the way he should go, and when he is old he will not depart from it.

THis day may be called the day of the Dedication of the Free-School of *Acton*; for to this end are we met together, both to praise God for the accomplishing so good a work, and also to pray unto him for a happy entrance, and good success for the future. *The occasion of this Sermon.*

The Heathens Proverb was, *A Fonte principium*, and the practice of the wiser sort of them was answerable: for before they began any great enterprize, they usually consulted their Gods, prayed and sacrificed to them for good success. A shame therefore it must needs be, and a great sin also, to Christians, who are better instructed in the knowledge of the true God, and know his will, if they should neglect so necessary a duty.

I have therefore chosen this Text, as containing fit matter for our present occasion; and shall (according to my wonted method) First explain, Secondly divide the words, Thirdly raise the observations they afford, and prosecute them.

Explication. *Train up*] The word חנך in the Original signifies to initiate, or enter, to teach, instruct, catechise, or endue with good principles, and precepts of learning and virtue. It signifies also to consecrate, devote, or dedicate, as the Jews did their houses, and that by Gods special commandement, as in *Deut.* 20. 5. *What man is there that hath built a new house, and hath not dedicated it, &c.* And in the title of the 30. Psalm, a word coming from the same root is used, *A Psalm and Song at the dedication of the house of David.* Their manner was to dedicate or sanctifie their houses, when first built, by invocation of the name of God for a blessing upon them: And if they had been polluted by some facinorous and wicked actions, to re-dedicate them: and so some learned men think *David* did when his Son *Absolom* had polluted his house by incest. See 2 *Sam.* 20. 3.

חנוכת חבית לחנר Dedicatio domus *Davidis.*

A Child] נער. It is rendred by the word *Infantem*, an Infant, *puerum* a child, *puerulum* a little child. And

it comes of a word that signifies to shake out, because such a one is (as it were) newly shaken out of the womb. *vel of excussit.*

In the way that he should goe.] *Heb.* על פי דרכו, word for word, it is upon the mouth or face of his way. *Junius* and *Tremellius* render it, *Pro ratione vitæ ipsius.* Pagnine *secundum modum ejus*, much to the same purpose, *i. e.* according to his manner or ability to conceive. *Rabbi David* gives the sense thus, *Begin to teach a child from his very child hood, secundum viam aut modum ejus*, according to his way or manner *i. e. paulatim, paulatim, ut ferre possit*, by little and little, as he is able to conceive. So that the meaning of the Holy Ghost seems to be thus; *Neglect no time, but seasonably and as soon as may be, begin to teach, catechise and instruct thy child in the good way that he should goe, that he may know his duty both to God and man, &c.*

And when he is old.] כי יזקין, *Etiam cum senuerit*, when he is grown in years; or as *Junius* renders it, *cum valde senuerit*, when he shall be very old.

He will not depart from it.] לא יסור ממנה. *Non recedet ab illa (scil.) via institutionis, dedicationis, &c.* he will not depart from the good way thou hast entred him in, brought him up, and instructed him, but will persevere and hold on in it even to the death.

The words then thus explicated contain in them *Solomons* good counsell to Parents, School masters, Tutors, and Guardians, for the good and pious education of the children committed to their care and charge, wherein we may observe.

1. The matter of the charge, viz. *to train up a child in the good way he should goe.* *Division.*

2. The motive perſwading to this duty, taken from the great benefit that will accrue to him thereby. It will not be loſt labour, but do him much good, not only for the time preſent, but alſo and eſpecially for the time to come, yea as long as he liveth, *When he is old he will not depart from it.*

And, according to theſe two parts obſerve with me theſe two points or propoſitions, which flow naturally from the Text.

Doct. 1. First, that the Religious education of children is a main duty incumbent upon Parents, and of very high concernment to them.

Doct. 2. Secondly, that the religious education of children in their youth doth uſually appear by the comfortable fruits of it in their old age.

And of theſe in order, and firſt of the firſt, &c.

1. That the religious education of children is a main duty incumbent upon Parents. Note by Parents here I mean not only natural Parents, but alſo (as I ſaid before) others to whom they are committed, as School-maſters, Tutors, &c. And that this is ſo, appears plainly by the precepts and commands that are frequently given us in Gods word to that purpoſe. Saint *Paul* exhorts Parents, that they ſhould bring up their children in the nurture and admonition of the Lord. *Epheſ.* 6. 4. And that they may do ſo *Solomons* advice & counſel is, *Prov.* 19. 18. *Chaſten thy ſon while there is hope, and let not thy ſoul ſpare for his crying.* Now ſeaſonable chaſtning is a ſpecial part of Education, as we ſhall hear anon, and without it (many times) little good is done. *Prov.* 13. 24. And therefore the ſame *Solomon* ſaith, that *he that*

ſpares

spares the rod hates the child, but he that loves him chastens him betimes.

And again, *Hear ye children the instruction of a Father, and attend to know understanding: For I give you good doctrine, forsake you not my law.* And to set on this exhortation the more, he propounds the example of *David* and *Bathsheba*, his own Parents, shewing the tender care and dear affection they shewed to him in his child-hood. *I was* (saith he) *my fathers sonne, tender and only beloved in the sight of my mother. He taught me also and said unto me, Let thine heart retain my words, keep my commandements and live, &c.* Prov. 1.2,3, 4.

One place more, pertinent to this purpose, we have in the same book of *Proverbs chap. 29. vers.* 15. *The rod and reproof give wisdome, but a child left to himself brings his mother to shame.* Prov. 29.15.

For the further and fuller handling of this Doctrine, let us consider.

1. What is meant by Religious Education.
2. Wherein this chiefly consists.
3. Why? or the reasons of it.

Method of handling this point.

As to the first. By Religious Education I mean not only moral Instruction, whereby children are informed of the duties they owe to their Parents, superiours, equals, and inferiours, and to themselves especially, for the right ordering of their lives in a civil, sober, discreet and virtuous manner, which was much commended amongst the wise Heathens, and wherein many of them did excell, as *Plato, Aristotle, Socrates, Seneca*; for this was part of their Religion, which they had from nature, dictating this much unto them, that they owed this duty to their children, to bring them

1. *What is meant by religious education.*

up

up in a virtuous manner; but also, and more especially a christian care and constant endeavour (according to the means afforded to them) to instruct them in the knowledge and fear of the true God, and a right and saving faith of the Lord Jesus Christ, whom to know is life everlasting; together with other main fundamentalls of Christian Religion, by way of catechizing, or familiar instruction, called the nurture and admonition of the Lord, *Ephes.* 6. 4. and without this all moral institution is in vain and to no purpose in reference to those two main ends for which we came into the world, namely the advancing of Gods glory and the saving of our own souls: for it is a true saying, *Sola salus servire Deo, Our only safety consists in the service of God,* and we cannot serve him aright, otherwise than he hath revealed himself in his holy Word, which because the Heathens wanted, all their best endeavours were but *splendida peccata*, glittering sins. And this Christian knowledge, with the practice of holiness adjoyned to it, is (in one word) called *the fear of the Lord, and the remembring of him in the dayes of our youth.*

Joh. 17. 3.

παιδεία καὶ νουθεσία κυρίου.

Psal. 34. 11. *Eccles.* 12. 1.

2. *Particular.* Secondly, It may be demanded wherein (more particularly) this Education doth consist? I answer,

1. 1. In teaching them letters, or learning them to read, if they be capable, and opportunity and means be afforded: for this is (as it were) the laying of the foundation, without which the structure cannot go on without exceeding great difficulty and hazard: And therefore the very reading of English, which is our mother-tongue, be accounted a special blessing.

2. 2. When they can read, in directing them what, and where, and how to read, that they may get some spiri-

tual

tual good by it; and by explaining to them the principles of Christian Religion, *viz.* the *Credenda* contained in the Articles of the Christian faith; the *Facienda* in the Decalogue, and the *Petenda* in the Lords Prayer, called the form of wholsome word, 2 *Tim.* 1. 13. ὑποτύπωσις τῶν ὑγιαινόντων λόγων.

3. In instructing them in the knowledge of Liberal Arts and Tongues (so farre as may be) for a great and unvaluable treasure is contained in them, and without them an exact knowledge of the word of God, (in an ordinary way) cannot be attained. Humane learning is *quasi ancilla Theologiæ*, very usefull and servicesble, and therefore they that speak against it, know not what they say. St. *Paul* himself made use of it, by citing three of the Greek Poets to confute the enemies of the truth, namely *Aratus*, *Menander*, *Epimenides*. 3. *Act.* 17. 28. 1 *Cor.* 15. 32. *Tit.* 1. 12.

4. In admonishing them often of their duties, that they may avoid the vices incident to youth, and practise those virtues that may adorn that tender age, and be as a garland of Bayes to crown it. The best of men stand in need of admonition, much more children who are apt to slip and fall if they be not carefully watched over. The character that the Poet gives of the young man is this. He is of a waxen disposition to vice, but dull enough to virtue. 4. Cerene in vitium flecti, sed inutile tardus, *Hor.*

5. In encouraging, praising and commending them when they do well; yea and bestowing upon them *puerilia præmia*, some small rewards to animate them the more *in studio virtutis*. As a Common-wealth is well governed, *cum boni officiosæ præmiis, & mali pœnis*, when good men are rewarded, and evil men are punished, so also is a School. And therefore those School-masters are much to be commended, who themselves have 5.

have learned rightly to exercise this distributive justice.

6. 6. In reproving and correcting them for their faults, when other means will not serve the turn. A Schoolmaster must have a Ferula and a Rod in readiness as well as an Apple or a Raisin. How often doth the wise *Solomon* make mention of the Rod in his *Proverbs*?

Prov. 22. 15. *He that spares the rod hates the child, Prov.* 13. 24. *Folly is bound in the heart of a child, but the rod of correction shall drive it farre from him.* And again, *Withhold not correction from thy child; for if thou beatest him with*

Prov. 23. 13. 14. *the rod he shall not die. Thou shalt beat him with the rod, and deliver his soul from hell.* And chap. 29. *The rod and reproof give wisdome, &c.* The Ferula and Rod from a discreet School-master is as a pill or potion from a skilfull Physitian, not to hurt, but to help; not to kill but to cure his endeared Patient. But the wisdom of the Teacher must direct him when and how to apply this remedy, as we shall hear anon. Only thus for the present. Let him rather incline to lenity then severity; for so doth our heavenly Master deal with all his Scholars, who usually never takes the rod in hand, but when (in a manner) forced thereunto, and is pained himself when he puts them to pain, See *Ho.* 11. 8, 9.

3. *Particular, viz. the Reasons* Thirdly, the reasons of the Doctrine now follow, which are divers.

Religious Education of Children is a main duty incumbent upon Parents, for

Reas. 1. First, God himself commands it, as in all the places before mentioned, especially that in the fifth to the *Ephesians* verse 4. where Parents are commanded to bring up

up their children in the nurture and admonition of the Lord. How often is this inculcated to the Israelites, that they should not only learn his statutes, judgements, Laws and Ordinances themselves, but that they should teach them to their children, and their children's children? yea this must be their daily task. *These words which I command thee this day shall be in thy heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.* And so his command to Moses and his people, Deut. 4. 10. & 6. 7. Moses himself became a diligent teacher of the people, and taught him his duty. He himself instructed Joshua in Mount Sinai, that he might instruct the people. And Christ Jesus our Saviour had his Disciples and Apostles, Disciples the Scribes of his people and Israel, whom he sent forth to teach all nations the doctrine of life and salvation.

Deut. 4. 10. & 6. 7.

Secondly, they are highly commended that have made [illegible] *Rom. 2.*

[illegible] *that he will reward* [illegible] *him, that* [illegible] *and* [illegible] rewards [illegible] that our Lord [illegible] he hath [illegible]

Prov. 4. 3, 4. 3. *Fathers sonne, tender and only beloved in the sight of my Mother. He taught me also, and said, Let thine heart retain my words, &c.* And it is not to be passed also for the high commendation of his Mother *Bathsheba*, that she was not wanting in the discharge of her duty in this good work. Read her tender and pathetical expressions in *Prov.* 31. 2, 3, *&c. What, my sonne? and what, the sonne of my wombe? what, the sonne of my vowes? Give not thy strength unto women, nor thy ways to that destroyeth Kings, &c.* S. *Paul* commends *Timothies* Mother and Grandmother for this. Yea among the Heathens this was matter of commendation. *Philip* of *Macedon* gave thanks to the gods not only that he had a Son, but also that he was born in such a time wherein *Aristotle* might be his Schoolmaster. Among the Lacedemonians those were preferred, who had the freedome of Citizens, that did virtuously bring up their children, and those that neglected that duty were deprived of that priviledge.

2 *Tim.* 1. 5. *cum* 2 *Tim.* 3. 15.

Rest. 3. Thirdly, Because good education of youth is a special meane to check up that vice that naturally is lurking in the hearts of all men, and to prevent those sins that otherwise they will unavoidably commit. Parents and Teachers must play the part of Gardiners, whose care is first to weed their young plants, and then to water them with good doctrine. *Socrates* confessed that his nature was to vicionsness, but that Philosophy had corrected him. And *Solomon* tells us, that the child will not depart from the way of the evil man, and the froward man, *Prov.* 2. 10, 11, *&c.* this continuall [illegible] that children [illegible] are usually free from those [illegible] which others are foully

foully debauched with.

Fourthly, because good education is a means to plant moral virtues, yea and true grace also in the Soul: for though the preaching of the Word be the primary means to convert sinners, and save souls, yet God, who is *Liberrimus Agens*, a most free Actor, can, and (no doubt) sometimes doth bless private means to this purpose. Timothy was good betimes, and knew the Scripture of a child, and was never ashamed and begiven of it: of it then the good education he had from his Mother and Grandmother, of whom before? However all will grant that good education is a notable means to water the seeds of grace once sown, and to bring them to perfection; which may check the folly of those that are too curious to know the punctilio of time, when themselves or others were converted. When children are fully capable of reason, they are of religion, if God give the blessing to good education. Children's minds are not unfitly compared to blank papers, wherein you may write what characters you please, but if they be let alone, Satan will stamp his own image on them.

Reas. 4.

Rom. 1. 16.

2 *Tim.* 4. 5.

Fifthly (and which is an effect of the former) because good education polisheth a man, and makes him a man indeed: It teacheth him what to do, and what to leave undone, at all times, places, companies and conditions; and (as Plutarch saith well) that is indeed a man, yea, *Plutarch.* Ἄνθρωπος γὰρ ἐστὶν ὄντως ἀνθρώπου μάθησις καὶ ἄσκησις. the fountain and root of well-doing. And Plato gives the reason, when he saith, *ἄνθρωπος μόνον ἡμερον ἐστὶ καὶ θεῖον ἔμφυτον*, that a child (that is a man) is more tractable than any beast. Which Zepher in *Jon. chap.* 11, 12. acknowledgeth,

ledgeth, when he saith, *that man is born like a wild asses colt.*

Education therefore makes a great difference, which *Licurgus* demonstrated in the Lacedemonians by a notable example of two dogs of the same Litter, the one brought up to hunting, the other left to lick in the Kitchin; and in a full convention of the people he caused both the dogs to be brought before them, together with a live hare and a pot of pottage; the hunting dog left the pottage and followed the hare; the other looked not after the hare, but fell to his lapping. Now by this example of the dogs you may plainly see (saith he) the difference of men, how farre those who have good education excel those who want it.

A notable example out of Licurgus.

Reas. 6. Sixthly, and lastly, Good education fits men for publick places and imployments, both in Church and State. Out of the Schools of the Prophets proceed Prophets, and out of the Schools of the Philosophers proceed Philosophers. Magistrates, Ministers, Senators, Souldiers are not born such by nature, but made such by nurture. *Alexander* therefore ingeniously confessed that he owed more to *Aristotle* his Master then to *Philip* his Father, because he had only his being from his Father, but his well-being from his Master. And *Plato* predicates that Common-wealth to be happy, where Philosophers bear rule. And all from this, that good education (as we have seen) brings men of mean Parentage to great riches, honour, renown and dignity. By this *Agathocles* a Potters son became a Prince, *Wolsey* a Carpenters son Archbishop of *Ments*, and our *Woolsey* a Butchers son Cardinal of *York*. Therefore *Aeneas Silvius* was wont to say of Learning, that popular

Men of mean birth to great preferment.

men

men should esteem it as silver, Noble-men as gold, and Princes as pearls.

Good education fits Earth with Heroes, and Heaven with holy ones: It's a means to make [illegible] and his death happy: It makes a man live after he is dead, by a name and fame that proves immortal.

Having thus proceeded, illustrated and proved this so profitable and necessary Doctrine, let us now proceed to make application of it to our selves, for a three-fold use: First for Information, or Instruction. Secondly for Reprehension. Thirdly for Exhortation.

Use 1. For information.

First for Information, and to see here instructed what cause we have to praise the Lord, who hath stirred up the hearts of any that have power in their hands to afford means for the good education of youth. Gods promise was, *Isa 49. 23. to give Kings to be nursing Fathers, and their Queens to be nursing Mothers to his Church*, and how graciously hath he performed this promise since the word became Christian? *Constantine* began, and was exceeding liberal: *Theodosius* and other worthy Emperors succeeded, and thought nothing too much for this and such like pious uses. *Charles* the Great (as *Aretius* saith) Noble-hearted, was the first that instituted Schools in *Europe*, whom *Otho* and *Henry* followed, and others after them to their great and everlasting renown. [illegible] how many of our Kings, Queens, and Princes of several ranks both of Clergie and Laity, have been worthy [illegible] ly in this particular! And in this County many free Schools have been erected formerly and of late, as at *Chester*, *Nantwich*, *Macclesfield*, [illegible] *Bromley*, *Audlem*, and now last of all God stirs up [illegible] the

Aretius Prob. de Diligent.

Many Free-schools in Cheshire.

the hearts of divers in this Parish and the Neighbourhood, some of Honour and Worship, others, though of meaner place, yet well affected to do the like for *Alms*. Let us therefore take notice of this mercy, and be thankfull for it, for it is he that hath opened the hearts and hands of the Benefactors, to contribute so to so good a work. So did *David*, when he saw his Princes and People so willing to contribute largely for the building of the Temple, *1 Chron.* 29. 14. *who am I? and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee.* Whoever is the Instrument, God is the Author of every good work, let him therefore have the glory and honour.

James 1. 17.

2. Secondly, we are here also informed that a secondary thanks is due to the Benefactors, especially those who have constituted right, and have done it with a publick spirit, having neither children of their own, nor other near relations, that (for the present) can claim any interest, nor reap any benefit from their liberality.

The Jews in our Saviour Christs time (though otherwise unthankful enough) yet thankfully acknowledged the Centurions love to them and their Nation, *Luke* 7. 4. 5. and the real effects of it, in building them a Synagogue, and therefore made this good work of his a reason and motive with Christ to heal his Servant. Unprofitable is to shew a great zeal, and to use a gross abundancy in laying out for the poor of this Parish they their thankfulness to the Founders of this good work, by their hearty prayers to God for them, for an increase of his blessings upon them here, and an everlasting,

verlasting [illegible] in heaven [illegible]

Use 2. For reprehension.

all those [illegible] mitted to [illegible] cation. And alas! how many are there among us that are [illegible] that [illegible] lies [illegible] that [illegible] make no conscience to perform it? May we not fear that the children of such [illegible] red? Is it any marvel then they grow [illegible] king to them in their old age? Fields and gardens that are neglected within a while will be overgrown with weeds, and briars and brambles. And so it is with our Families, with our Children, if [illegible] they will quickly grow wanton [illegible] not nursed.

The main cause why there is so much wickedness both in the State and Church, [illegible] milies are prophane and wicked, [illegible] of the former [illegible] cannot be good. For Families [illegible] societies both Civil and Ecclesiastical will be like them; [illegible] the foundation [illegible] ment is laid in Families.

A great sinne for Parents to neglect the education of their children

[illegible] the Schools [illegible] reare [illegible] this [illegible]

for them. Therefore such Parents are altogether inexcusable [illegible] (as you now have in this Parish) [illegible] not sending their children to Schools, where they might get both learning and virtue.

And one main end of this great care (which, as I conceive) the law of God, and also common sense [illegible] in eminent places of dignity and trust, for the same sort. *Licinius* the wicked Emperor is reported to be such an enemy to learning, that he called the Arts and Sciences the Common Poyson. And Pope *Paul* the second was so afraid of learning, that he called all Scholars Heretics.

Use 3. Exhort.

Heb. 13. 17.

But in the third and last place, it is for Exhortation. In the great concern of Children's [illegible] incumbent upon Parents, and of high consequence to them? Then I beseech you (beloved) [illegible] the words of Exhortation, and that from him who is your unworthy Minister, [illegible] and hath been employed in that ministerial function, [illegible] Schools, teaching heretofore, [illegible] and therefore should know something by his own experience.

1. To the Parish in general.

First then I come to say something to the Parish in general, [illegible] more especially concerns [illegible]

In general then, Beloved, (I beseech you) how good the Lord hath been unto you, in continuing the means of grace to you so long. You have had the Word preached to you by many years together, [illegible] he hath [illegible] Our Children as we must be

be given for this? And now be hath provided means for the constant education of your children, and childrens children, to future generations for ever; and is not this also a great mercy. Be thankfull therefore to God for his abundant goodness to you and yours, as I hinted in the first application, and shew your thankfulness by a faithfull obedience through the whole course of your lives and conversations.

More particularly let me take the boldness. 2 particulars.

First to these in the Parish, who being of constant means and ability, have yet refused to contribute to this good Work. Truly I must needs say, that I conceive these to be penny-wise and pound-foolish; and it is both their sinne and shame, and their loss: Their sin, because these forget the Apostles rule. *To do good and to distribute forget not.* Their shame for it brings a blot upon them, as too too parcimonious and niggardly: And their loss, because (if they live but a few years) they must pay more for the yearly education of their children then would have made them and theirs free for ever, unless they mean to free themselves from all charges, by letting them be dolts at home, and so fit for no ingenious imployment. But a word is enough to wise men, and I hope they will yet in time purchase their own and their childrens freedome. 1.

Secondly, To Parents my advice is divers. 2.

1. Doe not keep your children idle at home, or as we are wont to say worse occupied: but when they are capable, send them to School to be instructed. 1.

2. Furnish them with books, and other necessaries fit for Scholars, that they may go on in their studies with- 2.

without discouragement. Every manual Trade must be furnished with utensils and instruments for it, and so must Schollers. And let the rich help the poor, that (many times) cannot help their children in this particular.

3. When you have once sent them to School, do not discontinue them, but keep them constantly to their books, till they be fitted for some good employment. Inconstancy spoils many good undertakings, and in none more then Schollers.

4. Take heed of being too much indulgent on the one hand, or discouraging on the other to your children, for either of these may blast their education. *Solons* counsel to Fathers is, that they should not laugh on their sons, lest they should grow too familiar. And St. *Paul* gives a good caveat to prevent the other extreme, *viz.* that *Fathers should not provoke their children to anger, lest they should be discouraged.* Mothers (many times) run in the former, and Fathers (sometimes) in the later error. Let both therefore labour to keep the golden mean.

Solons *counsel to Fathers* Col. 3. 21.

5. Encourage the Master in his laborious calling, and stop your ears against whispering tale bearers, or the groundless complaints of your own children. If the Master be fit to teach your child, it is very fitting he should correct him when occasion serves.

6. Make conscience of praying often and earnestly for your children, and for a blessing upon the means of their education both in the House and School; for Gods promise in this, as in other things, is conditional. *I will yet be be inquired of by the house of Israel,* Ezek. 36. 37.

Thirdly,

Thirdly, Let me crave leave to speak a word or two to your School-master, having my self owned that name, and been imployed in that service many years. And here first let me premise the necessary qualifications of a good School-master; for *ex quovis ligno non fit Mercurius*, every man that is learned, yea, and laborious too is not fit for this Calling. I conceive therefore that a good School-master must be,

3.

Four things necessary for a good School-master.

1.

1. *Vir pius*, a godly and religious man, one that truly fears God, and makes conscience of his wayes, otherwise he may soon do more hurt by his evil practice, then he can do good by his good precepts. He must first himself be taught of God before he can teach others, he must be nurtur'd himself before he nurture others. It is a fine saying of *Chrysostome*; *Nihil juvat institutio verbi facta, nisi ipsius operis exhibitio dicto accedat*; *Instruction by words profits nothing, unless to words there be an addition of deeds.* Diogenes therefore wittily compares evill Teachers to Harps, which by their sweet sound delight the hearers, but neither hear nor are delighted with their own sound. It will easily be replyed to such a one, *Physitian heal thy self.*

A fit comparison.

2.

2. He must be *vir prudens*, a discreet, wise, and prudent man. This virtue is necessary for all men of publick imployment, and especially for School-masters: And it appears in two things more then others.

1.

1. In finding out the genius, disposition and nature of the child, for all are not of one humour. Some are meek-hearted, and smooth-handed, like *Jacob*; others are rough and rugged like *Esau*. Some are of acrimonious, yet towardly disposition, checked with a word,

over-awed with a look, others are high and haughty, ſtiffe and ſturdy, *qui non verbis, ſed verberibus domandi*, who will not be tamed with ſoft words, but ſharp ſtripes. Such knotty-pieces will not eaſily be cloven: *Malo ligno opus eſt malo cuneo*; *Rough hearts muſt have rough handling*. Phyſitians ſay, that a diſeaſe found out is half cured, ſo may Schoolmaſters.

2. 2. In dealing with the child according to his diſpoſition. It were abundance of indiſcretion, raſhneſs, and folly, to put the Maſter into a pet, and the child to pain, when a word or a look would mend what's amiſs. Nor can the Maſter excuſe himſelf to God or man, by ſtroaking the head of a ſturdy boy, whoſe diſpoſition and demeanor cals for ſtripes. The Maſter therefore muſt prudently imitate our heavenly Maſter, who towards the meek and mild ſhews himſelf gentle and mercifull, and towards the froward uſeth frowardneſs.

Pſal. 18. 25, 26.

3. 3. He muſt be *mediocriter doctus*, competently learned; for otherwiſe what can be expected from a Dunce, but to make Dunces, and a Sot to ſend forth Sots. Becauſe *Bucolitzer* was himſelf learned, and withall conſcientious, *Melanchon* would not ſo much as queſtion any of his Schollers that came from his School to the Univerſity. Learning therefore is neceſſary for a School maſter, eſpecially in the two learned Tongues, Latin and Greek; and thoſe two liberall Arts, Grammar and Rhetorick, both as to the Theory and Praxis; for *nemo dat quod non habet*; *no man can teach that to others which he hath not learned himſelf*.

4. He

4. He must be *bene temperatus*, a well-temper'd man, not of a dull and mellancholick, nor of a hot and hasty disposition, lest by the former distemper he loseth his authority, and by the later incurre the censure of a passionate man, either of which may bring a blemish upon him. 4.

Now being thus qualified, my exhortation is,

1. That he begin and end his work daily with the service of God. Let prayer be with his practice for and with his Schollers morning and evening. Let them be well catechised in the grounds and principles of Christian Religion once a week at least. Let him see that the Lords day be sanctified of himself and his Schollers, and an account given how they profit by publick Ordinances. 1. *What a Schoolmaster must do.*

2. Let him restrain them (as much as possibly can be) from the exorbitances and vices of the time, that Gods name be not dishonoured by the profaneness of his Schollers, nor an ill report brought upon his School; but on the contrary, a good report may be gained by the exercise of vertue and good behaviour. 2.

3. For the promoting of knowledge and learning in his School, let him labour to get and use a good method in teaching, then which nothing will more profit his Schollers. And herein God hath been wonderfull gracious to this age of ours, in raising up many excellent Instruments, rarely qualified, who have found out and published a farre more ready and expedite way for the speedy attaining of Arts and Tongues than former Ages have been acquainted with. 3.

4. Let him be constant to his method, deliberately chosen; for an inconstant usage in his School, will 4.

disturb

distract himself, and distract his Schollers. The Rowling stone gathers no mosse, and a rambling method but little learning.

5. 5. Let him be diligent and industrious, and think no pains too much to profit his Schollers in their course of learning. His task is laborious. It's a plow that must be followed, else no fruit will be reaped. *The hand of the diligent makes rich*, as well with internal as external riches. The Greeks have a Proverb that may provoke to industry, ὁ πόνος ἐστὶν εὐκλείας πατὴρ; *Labour is the Father of honour.* And another not unlike this, ἐκ μελέτης πλείους ἢ φύσεως ἄριστοι, *More men are better by industry then nature.* Let him consider that though the root of labour be bitter, yet the fruit will be sweet and pleasant. Let him lay a sure foundation in well grounding his Schollers, though it cost him dear, by his pains with them.

Prov. 10. 4.

Arctius Prob. de Diligentia.

6. 6. Let his Discipline be as commendable as his Teaching, and let him be constant in that as well as in this. Once a week let an account be taken of the behaviour of his Scholars, that the good and virtuous may be encouraged, commended, and sometime rewarded; the bad and vitious checked, reproved, and corrected. Let seasonable recreation be allowed sometimes to all; but most what to those who best deserve it, I mean the studious; and the loyterers sometimes be deprived of this liberty, or other School-mulcts laid upon them for their amendment.

And I hope God hath provided such a one for us, for whose encouragement let me use the speech of *Melanchton* to *Bucerus*, when he was chosen Schoolmaster to the Free-School of *Gr[illegible]*, *Quantum solatium*

tium

rium est pia Paedagogo, assidentibus cultis Angelis, [illegible] sanctis in cœtu Incontaminato Iuniorum, qui Deo placent, & de- of Melancton
cere tenera ingenia, ut rectè agnoscant, & invocent Deum, to Bucoltzer.
& deinde organa humanitatis Ecclesiæ, & suæ animæ!
Oh how great a solace is it to a pious School-master, the holy Angels being present to sit in the choice company of young Scholars who please God, and to teach tender wits that they may rightly acknowledge, and invocate God, and afterwards be made profitable instruments of the Churches good, and their own eternall salvation.

Fourthly, To the youth of this Parish, and others that may come hereto be educated, let me briefly add: *Exhortation to young Schollers.*

1. To begin to fear God, and to serve him betimes. Dedicate the flower of your time to him. Remember that good counsell of *Solomon, Remember now thy Creatour in the dayes of thy youth.* God will have the first fruits, not the gleaning of your age. 1. *Eccl.* 12. 1.

2. Love, Reverence, honour and obey your Parents. Nature it self teacheth you this duty; Grace much more, *Honour thy Father and thy Mother* is one of Gods Commandements, & the first of the second Table, backed with a promise of long life, and great prosperity. That child can never hope to prosper now, or be happy hereafter that disobeys his Parents. 2. *Exod.* 20. 12. *Ephes.* 6. 2, 3.

3. Performe the same duties to your Master at School that you doe to your Parents at home, for in Gods account he is your Father. And there is little hope, that that child will obey his Father at home that is disobedient to his Master at School. 3.

4. Get a love to learning, and then you will be learned; *Amanti nihil est difficile, Love to any thing makes it easie,* though otherwise it may seem hard and 4. Εαν τις φιλο-μαθὴς ἔσῃ πο-νήσεις. Hoc ad Dem.

difficult.

difficult. Be not drawn to the School as a Bear to the stake, but goe willingly as to a place of pastime.

5. 5. Be diligent and studious; learning will not be had by loitering, but by labouring. Ply your books not only at School, but at home, and by the way. If your Master must take pains for your good, how much more you for your own. Have a holy emulation which shall excell. Time is precious, take heed you doe not loose it.

6. 6. Look well to your carriage and behaviour at home, in the School, and in all other places. Stain not the fair flower of your tender age with vice, but adorn it with virtue. Know that though learning be good, yet virtue is better. Take heed therefore of evil company, which hath been the bane of many young men, and poysoned many hopefull plants; and sort and suit your selves with those that fear God. Briefly learn and practice *Lillies* precepts, not only for your studies, but behaviour also; and remember what he saith: *Puerum sibi nisi pura decent.*

To the Feoffees. *Col.* 4. 17. Fifthly and lastly, My exhortation is to you that are Feoffees, Trustees, or Guardians of the School. Let me say to you as *Paul* did to *Archippus*: *Take heed to the Office you have undertaken, and fulfill it.* As it is with your houses, so it will be with your School. A house well built must be looked to after, and repaired in time, or else in time it will be ruined: And so a School well founded (as I hope yours is) may yet come to rack, if that foundation be not regarded. Now a charge lies upon you, to look to this, see therefore that you faithfully discharge it. You have been helpers to build up the School by your pains and gifts, take heed you

be

be not helpers to pull it down by carelesness and negligence. Let not self-interest hinder a publick good, which ought to be prefer'd before a private. My advice is, that every one of you have a Copy of your School Orders by you, that you may know what they are, else how can you put them in execution. Let the Master and Scholars be encouraged when they do well, and timely admonished when they miss it. Do not put it off from one to another, but strive who shall be first to do most good. We use a word to say, *Quod à multis fit male fit, That which many do* (many times) *done amiss*, but do not you so, but joyn your forces, and so more good will be done, and more easily. And one thing especially let me admonish you of: Take heed that the children of the poor be not sleighted, for they were specially aimed at, when the first motion was made of making a Free-School: And if it come within your reach, and oportunity and means be offered, let some course be thought of for the true teaching of the poor Girls of the Parish, whose Parents want means to pay for their Schooling, seeing instruction is as necessary for the good of their souls as for the other.

Or an Abstract of them

Poor children not to be sleighted.

But I have been farre larger upon this point then at first I intended, and therefore must hasten to the second, wherein I shall be briefer, and so conclude: It is this, That the religious education of youth doth usually appear in old age in the comfortable fruits of it.

Doct. 2.

Train up a child (saith Solomon) And what benefit will he reap from it? why this, namely, that it will not only do him good for the present, but for the future also

will not forget it, when he is old, but will remember it for his good, as long as he lives.

Examp. Solomon. The truth of this appears in *Solomon* himself. See *Prov.* 4. 1, 2, 3, 4. He had excellent education from his Father and Mother, and made good use of it, even to admiration! for though he had his slips and falls, yet he recovered himself again, and the seeds of grace that was sown in his tender years revived again in due time, to make him a pattern of wisdome, piety, and repentance. How eminent also did *Timothy* prove, who had been so brought up by his Grand-mother and Mother (as you heard before) *Tim.* 3. 14. We are wont to say, *Bend the twig betimes, and you may make that grow straight that otherwise would grow crooked.* Creatures that are wild by nature, being tamed when they are young, continue so as long as they live.

Timothy.

It is a true saying of the Heathen Poet,

Horace. *Quo semel est imbuta recens servabit odorem*
Testa diu.
The Vessel savours long of the liquor that first seasoned it.

Reas. And the main reason is, because education (as we noted before) is to the Soul, as Physick to the body, which being taken betimes, may prevent that disease which otherwise may prove mortall. As it is with the diseases of the body, so it is with the [illegible] of the mind, the sooner they are purged out, the safer it is for the subject in which they grow, for custome usually grows to a habit, and is commonly another nature.

Principiis obsta *is a good rule.*

Vice being cherished grows incorrigible, and virtue incouraged, proves [illegible]. The nature as the education is, [illegible] proves the man, eminent either in vice or virtue.

But

But methinks I hear some say, that experience proves this to be false, because we see those who have been well educated to prove ill-conditioned men. *Object.*

To this I answer, that it must needs be granted, that sometimes it so falls out, that good education proves fruitless; the greater is the sin of such who have been so educated: but let us see that the blessing is in God's hand and not in ours; for *Paul may plant, and Apollos may water, but it is God who must give the increase.* But we see the truth of the point many times made good by comfortable experience. There are few practical rules in Divinity as well as Morality, which do not sometimes admit an exception. But Parents may comfort themselves in this, that they have done their duties in well nurturing their children, who must bear their sin, if they be not well nurtured. *Solut.* 1 Cor. 3. 6.

Now for Application. The use of this is, *Use* 1.

1. For encouragement to Parents to use the means, and refer the success to God as good planters. *Encouragement.* [illegible] not therefore [illegible] children good education, seeing the fruit of it will be so comfortable. Would you have your children to be so, labour and watch, season them betimes with good instruction: If they once begin to taste the sweetness of knowledge and grace when they are young, their desire will still be to them when they are old. *Cyprian* when he lay upon his death bed, spake thus to some who were talking softly before him, *Speak out, for I shall die the willinger if I may learn something more before I die.*

2. It makes for exhortation to children. *Use* 2.

1. to praise God for the care their Parents have of them in their youth. Good education may do them *Exhortation.* 1.

more

more good then all the goods their Parents can leave them. Good education may be a surer inheritance then Lands or Livings. *Dionisius* a King, being expelled his Kingdome, yet being learned, got a living by teaching School in *Corinth*, saying to those who came to see him, *Adhuc regno, I am yet a King*, pointing to his Scholars, whom he termed his Subjects.

Dionisius *expel'd his Kingdome, taught School*

2. To improve the means of good education. A price is in your hands, oh neglect it not, lest hereafter it repent you. One notable example I shall give you, and then conclude. *Sigismund* the Emperour bewail'd his want of learning in the Council of *Constance*, and therefore began to study the Latine tongue, though late. He also preferred men of low degree who were learned before others who were illiterate, though nobly born, which when some repined at, his answer was, I can make Knights and Lords as many as I will in one day, but God only can make Scholars. And you have heard how he makes them, not by miracle, but by means. Good education and information is necessary, and the good of it long lasting. *Prudentia quisquis habuerit, habere se gaudeat, quia quicquid habuerit, habere non desinet.*

Sigismund *the Emperor bewail'd his want of Learning.*

FINIS.